July 1990

PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः

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of Spiritual Life

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)
" One God, One World; One Humanity "

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PRAYER

नमोऽस्त्वनन्ताय सहस्रमूर्तये
सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्रकोटियुगधारिणे नमः ॥

Salutation to the infinite
eternal Purusha,
Who has thousands of forms,
Who has thousands of feet,
eyes, heads, chests and arms,
Who has thousands of names and
Who supports thousands of
crores of Yuga-s (Ages).

॥ ॐ ॥

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : Prof. **B. R. Modak** (M. A., Ph. D.)

Vol XXIV July 1990 No 4

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Editorial

Happiness and Suffering

सुखस्य दुःखस्य न कऽपि कर्ता
अहं करोमीति वृथाऽभिमानः ।
परो ददातीति कुबुद्धिरेषा
स्वकर्मसूत्रग्रथितो हि लोकः ।।

"Nobody causes happiness or suffering. To say that I cause happiness to others is vain pride. To say that another person causes suffering to me is misunderstanding. Everybody is bound by the rope of his own Karma (Action)."

Happiness and suffering are merely the conditions of our mind. These are produced respectively by agreeable and disagreeable sensations, which we receive through our senses. When the senses come into contact with their objects, sensations arise. These sensations may vary from person to person. What is agreeable to one may be disagreeable to another. Some people prefer classical music, but others dislike it. Or what is agreeable to a person at one time may become disagreeable to the same person at some other time. A man likes sweets in his boyhood, but he may hate them when he grows up. Ice-cream is welcome on a summer afternoon, but it is not welcome in winter at dawn. Thus the sensation varies, though the person and the object remain the same.

A man thinks that he will be happy if he is able to earn a lot of money and enjoy it, This is only half-truth, as we find that all rich persons are not happy We also find that enjoyment leads to suffering and disease in the case of persons who have no self-control. A man may have enough money and even health; but if he hes no peace of mind, he can not get any happiness. It was said by a scholar that in the West there are many pleasures but no happiness. This is so because happiness depends upon many factors, and if even one factor is missing, man fails to acquire happiness.

It is said by great men of yore that happiness is the result of religious merit (Puṇya) and suffering is the result of demerit (Pāpa). So if a man wants to be happy, he should accumulate more and more merit by doing good deede. If a man wishes to be happy but indulges in wicked deeds, his wish will never be fulfilled. The law of Karma is inexorable. Each action bears fruit sooner or later. Some times the result of sin, namely suffering, comes through some person. In that case we say that such and such a person gave me a lot of trouble, but in fact it is of our own making. The same is the case when we say that a particular person gave us much pleasure by his presence. We are brought into the contact of good or bad persons and objects as a result or our own good or bad deeds.

Happiness and suffering may come to us as a result of our previous deeds, but it is necessary to keep our mind unaffected thereby. We should maintain equanimity of mind in heat or cold, pain or pleasure, success or defeat and gain or loss. Acquiring happiness or avoiding pain is not the goal of human life. Realising God should be our goal. Hence the mind should always be directed towards God. This will bring peace, purity and strength to the mind.

The following lines occur in Milton's 'Paradise Lost'.

"The mind is its own place and in itself
Can make a heaven of hell, a hell of heaven.

This suggests that we can create in our mind the condition which is labelled 'happiness'. It depends upon the attitude which we develop in ous mind. Hence it is said. "What we call calamities are not real calamities, and what we call treasures are not real treasures. Forgetting God is the calamity and remembering Him is the treasure."

विपदो नैव विपदः संपदो नैव संपदः ।
विपद् विस्मरणं विष्णोः संपन्नारायण-स्मृतिः ॥

Shri Gurudeo Dr. R. D. Ranade

Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957

PROF. R. D. RANADE, A CONLFUENCE OF PHILOSOPHY AND RELIGION

—B. R. Kulkarni

In the firmament of philosophy and religion, Professor R. D. Ranade was not a mere shining star but the whole galaxy shining at once. His studies covered a wide range of subjects like mathematics, psychology, linguistics, philosophy or religion. And so far as philosophy was concerned, he mastered all branches of it, ancient or modern, Indian or Western.

He was born on 3rd July 1886 at Jamkhandi, then a princely state in Western India. In 1902 he passed his Matriculation examination of the Bombay University and won the first Jagannath Shamkarshet scholarship. In 1914 he got his M. A. in philosophy and was awarded the Chancellor's Gold Medal During 1914 to 1924 he worked as Professor of Philosophy in the Deccan Education Society's Fergusson College, Poona and Willingdon College, Sangli. He engaged himself with continued and sustained interest in all philosophies and religions of the world. He founded in 1924, an Institute, Academy of Philosophy and Religion, to bring together all these interested in the philosophical investigation into the problem of God. He also started a quarterly, the Indian Philosophical Review and was one of the pioneers in bringing out journals in philosophy. He had planned an encyclopaedic History of Indian Philosophy in sixteen volumes with some thirty collaborators. In 1927 he was invited to the Chair of philosophy in the Allahabad University by the then Vice-Chancellor, Dr. Ganga Nath Jha. From that time he was

in the Allahabad University, first as Professor of Philosophy and Dean of the faculty of Arts, and then for some time as officiating Vice-Chancellor. After retiring from the Allahabad University in 1946 he stayed at Nimbal in Karnatak State. He passed away in 1957 at Nimbal. His life is a glorious chapter in the epic of Indian Renaissance.

Prof. Ranade has not put forth his philosophy in any single book. Instead of putting forward his point of view directly, he speaks through the mouths of saints and philosophers thus keeping his own personality completely in the background. His philosophy concerning Epistemology, Metaphysics, Ethics and Religion can be gathered from his books on the Upaniṣads, the Bhagavad-gītā, the Vedāntasūtras and from the trilogy -- Pathway to God In Marathi Literature, Pathway to God in Hindi Literature and Pathway to God in Kannada Literature. His expository comments are lucid, consistent and logical, his words winged with etymological and spiritual meaning, and his writings precise and clear. One is struck by the vitality, progressiveness and ripeness of his thought. Presenting his philosophy in his own authentic style and diction would help us to be faithful to the matter and manner of his philosophical and religious thought, mostly in his own words, as culled out from his writings.

Right from his childhood he was of a religious bent of mind. In 1901 Sri Bhausaheb Maharaj of Umadi initiated him into the spiritual path. By meditating with great devotional fervour on the name of God he began to have religious experiences. His meditation grew more and more intense and by the grace of his Guru he was blessed with spiritual experiences of a high order. He was convinced by his own experience that it is only God-realisation that bestowed perfection, sublimity and divinity on life. In fact "the veracity and virility of a metaphysical theory is to be gauged by its power of making life more divine and there

fore more worth-while living."[1] His meditation continued uninterrupted till the end. Spiritual life had been his aim from the beginning of his philosophic carrier and it was its culmination also.

He was led to make a living acquaintance with mysticism and religious thought before he came to undertake a deep study of Indian and Western Philosophy. Even after, such a study, he firmly believed that to come to grip with the attainment of God from the practical point of view, was a far greater achievement than to determine the nature of God from the philosophical standpoint, which would merely plunge us into a bog of intellectual warfare. He considered philosophy as a barricade to religion, a wire compound preventing the stray cattle of superstition or dogmatism from coming inside. His aim was to explain the real nature of religion or life in spirit, and bring about a unity of all religions.

According to him the problem of philosophy was identical all the world over and there was no distinction of country and race in the world of thought. It would be a problem for the immediate future, he felt, to place mysticism on a truly philosophic basis. Rational mysticism which was hitherto regarded as a contradiction in terms must now be a truism. Mysticism transcends philosophy and cares only for the intuitive apprehension of God. Regarding Metaphysics, Ethics and Mysticism he says : An attemt to solve the question what is Real would lead a philosopher into the very heart of metaphysics and when a certain intellectual solution is arrived at, the next problem would be how practically to attain to that knowledge or what should be the norm of conduct following which one may hope to

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1. A Constructive Survey of Upaniṣadic Philosophy Preface, Pp. 14-15.

appropriate the God-head. The culmination of this practical endeavour would be the mystical attitude which completes the moral endeavour. Or again, the mystical view of reality alone would enable us to reconcile all the intellectual dogmas which have infested the philosophies of the world. What we experience, what we feel and what we realise should alone constitute our philosophy. This indicates his rational attitude. He would demand factual evidence for any belief.

Professor Ranade had an open mind welcoming knowledge from whatever quarter it came. The process of accumulation of knowledge, begun early in his student days, went on through all his life. Unceasing research into the originals of doctrines was one of his characteristics. He learned even the Greek language for this purpose To cull out sources, classify them, arrange them in philosophic sequence and interpret them objectively is an important feature of his method. Thus his was a philologico-philosophical approach to a problem on hand. The source material, whether it was the Upaniṣads, the Bhagavad-gītā or the saintly literature, was arranged in the light of historico – philosophical evaluation as well as modern literary criticism. He coined new words if the words already in vogue failed to convey the sense he wanted. Thus he used the word Sonanism to indicate the sound aspect of Nāma or the name of God. He credited the Name of God with the production of illumination dispelling darkness of ignorance. Though he criticised many a philosophical doctrine, his criticism was always constructive and never destructive; because, reconciliation was the main thread of his philosophy. He did not reject any doctrine in toto, but sought out a grain of truth in it and gave it its proper place in the perspective of a more wide doctrine. The method he adopted may be said to be a method of construction through a systematic exposition of all the problems concerning a doctrine.

He brought his knowledge of mathematics as also his knowledge of various languages, both Indian and European, to bear upon the solution of Philosophical problems. He evaluated what had already been done previously and built anew.

Epistemology

Attainment of knowledge has been stressed by most of the systems of Indian Philosophy. Generally knowledge is taken to be a means for the attainment of ultimate reality, sometimes as the only means, sometimes even as an end in itself. In this context, Jñāna or knowledge is taken by Prof. Ranade to mean spiritual illumination rather than philosophical knowledge or intellectual conviction.

In Indian philosophy we find six different Pramāṇas or means of knowledge enumerated. These Pramāṇas, namely Pratyakṣa, Anumāna, Upamāna, Śabda, Arthāpatti and Anupalabdhi are grouped by Prof. Ranade under three heads : a) Pratyakṣa including Anupalabdhi. (Anupalabdhi is only an absence of perception); (b) Anumāna including Upamāna and Arthāpatti (the latter two are only varieties of Anumāna) and (c) Śabda.

a) 1. Anupalabdhi is supposed to be apprehending the category of Abhāva. Prof. Ranade has shown that Abhāva as a category does not exist[1]. Hence Anupalabdhi as a Pramāṇa need not be accepted.

2. Pratyakṣa taken as sense-perception does not give us valid knowledge because it is well-known that many times senses deceive us. Ordinary perception is only physiological in character.

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1. Vedanta the Culmination of Indian Thought, Pp. 22 ff.

b) 3. Upamāna can be said to be an inference by analogy and as such need not be an independent Pramāṇa.

4. Prof. Ranade accepts the Nyāya view that Arthāpatti is not an independent Pramāṇa but can be reduced to Anumāna.

5. Anumāna or inference can not stand the test of a real Pramāṇa because the very concept of Vyāpti on which the validity of the inference is based has been challenged.

c) 6. Śabda in the sense of a ritualistic dogma need not be accepted.

Out of the three Pramāṇas, Pratyakṣa, Anumāna and Śabda, it can be shown that Anumāna and Śabda also are based on Pratyakṣa. As only that inference which is blessed by Śabda (Śrutyanugṛhīta tarka) is accepted, such an inference naturally becomes secondary to Śabda. Śabda again comes to be included under Pratyakṣa, for, what is accepted as Śabda or revelation is after all the result of God-experience which is direct perception. Thus all the Pramāṇas stand reduced to one Pramāṇa, namely,Pratyakṣa. It remains the only criterion. Now it should be noted that such Pratyakṣa is not sense-perception, but an immediate, first-hand, intuitive apprehension of Reality. In other words, this is not ordinary perception but supersensuous perception. Thus Pratyakṣa is taken to be the only self-evident and valid Pramāṇa. In ordinary psychology each sense organ is unique and each is opaque to the other. But in supersensuous experience there is inter-communicativeness through the unity of apperception. It is not the eye which sees but the self; it is not the ear which hears but the self.

It would not be possible to know the self in the technical meaning of the word knowledge The Ātman is unknowable in its essential nature. Still God and self

are not only objects of faith; but they are also objects of mystical realisation. Again the Ātman is unknowable because, he is the eternal subject who knows. How could the eternal knower be known? How can the eternal subject of knowledge be an object of knowledge to another besides him? Another question is; granted that the self is the eternal knower of objects, granted also that there is no other knower of him, would it be possible for the knower to know himself? The answer is: it is possible for the knower to know himself. The self is endowed with the supreme power of dichotomising itself into the knower and the known.[1] In fact self-knowledge or self-consciousness is not only possible but alone real. It must be remembered that this is not ordinary human consciousness, but divine consciousness.

Philosophers have talked of human self-consciousness as the be-all and end-all of all reality. The whole range of idealists from Berkeley downwards have made self-consciousness the pivot of all existence. Prof. Ranade dispenses with this human self-consciousness and replaces it by Divine self-consciousness. Aristotle described the nature of God as Thought of Thought and characterised that state as Theoria. Divine Self-consciousness would constitute the foundation and the peak of all Thought and Existence. The state of knowing Ātman can hardly be said to be purely epistemological; for, knowing Brahman is no less than being Brahman. If reality can be said to be a coherent whole, then the knower of this coherent whole must be included in that perfect whole as an irreplaceable part; for, without him the coherent whole would not be really so. But this stage of perfect coherence is far off from the fragmentary human experience which lacks

1. A Constructive Survey of Upanishadic Philosophy, P. 274.

coherence. All human experience does not exhibit the same degree of coherence; there is a more or a less of coherence in experience. This doctrine is termed as the doctrine of degrees of truth or reality. But can we speak of degrees of reality or degrees of truth? Is relativity the ruling principle in the theory of existence? It can not be; for, the doctrine itself will then have a relative value. There is Absolute Reality as there is Absolute Truth The degrees of reality are surely the degrees of unreality. All sublunary things are emblems of infinite error or falsehood while the Absolute is the emblem of absolute Reality. We have to go from falsehood to reality, from fragmentary experience to perfect coherence, infinitely long though the process may be.

It is impossible to understand fully the architectonic skill of the Creator. What is granted to man is only partial knowledge; it is only God who can be non-agnostic; for, He alone can be said to possess all-comprehensive knowledge, his own knowledge included.

Metaphysics

As with the Pramāṇas, so with the categories, Prof. Ranade reduces all categories like Dravya, Guṇa, Karma, Samavāya and Abhāva to one category, namely Dravya. The term Abhāva is supposed to be negative in nature. But mere negation without a positive basis is logically untenable. Hence Abhāva as a negative category is not acceptable. The critics of Vaiśeşika doctrine have severely criticised the categories of Viśeşa (particularity) and Sāmānya (universality). It is pointed out that if Viśeşa distinguishes between different things, there must be additional Viśeşas to distinguish between Viśeşas themselves and so on ad infinitum. Thus the category of Viśeşa suffers from infinite regress. As to the category of Sāmānya, the critics say that the relation between Sāmānya and things covered by it, presents difficulties. If the Sāmānya is

wholly present in the things, it means that there is plurality of Sāmānyas. If, on the other hand, it is partly present in them, then it must be divisible. Neither the plurality nor the divisibility of Sāmānya is acceptable to the Vaiśeṣika philosopher. Hence Viśeṣa and Sāmānya as independent categories are ruled out. The next category is Samavāya, or inherence. Whether external or internal, the very concept of relation leads to infinite regress. The rose and the red colour are supposed to be related by Samavāya. How is this Samavāya related to the rose on the one hand and the red colour on the other ? In a word, to relate the relata and the relation between them, new relations must be found out and so on ad infinitum. So this category also shares the fate of the other categories The next two categories namely Guṇa (quality) and Karma (action) can be disposed of peremptorily. They are adjectival and not substantival because they depend on the substance. It is substance which has a quality or is engaged in some activity. As such it is the substance which is primary.

Guṇa and Karma thus gone, Dravya (Substance) remains the only category. But there can not be many substances if by substance we mean a self-existing entity. By substance Prof. Ranade understands the spiritual reality or the Ātman as the Vedānta takes it. Thus substance is the only category and spirit is the only substance. Ultimate reality is spiritual in nature and this can be termed God or Brahman or Ātman.

He could not sympathise with the materialistic interpretation of Parmenides. Parmenides's identification of thought and being seems to be analogous to the Indian identification of Sat (existence) and Cit (consciousness). The fundamental mistake of Burnet and Zeller and other similar interpreters of Parmenides consists in the fallacious identification of analogy with fact. In Parmenides, Being

is compared with a sphere and is not identified with it. It is this idealistic monism of Parmenides which Zeno wanted to defend. The subtlety of Zeno's arguments is well known throughout the history of philosophy. But the merciless logic and profound insight into science with which Aristotle meets them are not equally known. Prof. Ranade states that in his criticism of Zeno's arguments, Aristotle contributes three important ideas to the history of thought. They are concerned with the distinction between relative and absolute motion, the philosophy of the infinite and the philosophy of the continuum. Prof. Ranade has some comments to make on Zeno's arguments regarding the motionless being and these comments show his insight into mathematics. Zeno could not be finally answered until it comes to be definitely realised that motion is a spatio–temporal relation between places and times. All the sophisms of Zeno against motion depend upon a promiscuous huddling up of space and time and the clever passing of the one for the other. To put the thing mathematically, motion must be understood as defined by the differential coefficient ds/dt When we have once understood that Zeno's arguments can be disproved with the help of infinitesimal calculus we may know how reality may no longer be regarded as a block universe but that it may conceivably make room for motion and change,

Prof. Ranade then discusses the criterion of the reality of God. Logic or reason can not give us the true nature of God. Hence scriptures must be taken resort to for the knowledge of God. But he would not agree in placing scriptures above God. The authority of intuition must be regarded as higher than the scriptural authority. This intuition is the result of intense meditation on God. In Prof. Ranade's own words : 'we thus see a ladder of threefold criteria of reason, revelation and intuition in an

ascending order of value'.[1] Or again, the real criterion is Anubhūti or intuitive experience in the state of saṁrādhana or worshipful meditation with Yaugika Pratyakṣa and Anumāna resulting therefrom as subservient to intuitive perception.[2]

God is the only reality. He is all-pervading The macrocosm is fully present in the microcosm. The microcosm fully reveales the presence and power of God. Presence, power and lustre constitute the essence of God's Being. God is not only immanent in the world but transcends it. He is capable of housing in Himself contradictory attributes because he surpasses them all. The question is whether ultimate reality has form or is formless. The tried is form, formless and transcending form. The characterisation of God as saguṇa corresponds to the first, Nirguṇa to the second and Guṇātīta to the third, the last transcending both form and formlessness. The ultimate reality can be charaeterised as Guṇātīta instead of Nirguṇa. God is neither personal nor impersonal but transpersonal. The category of personality is inapplicable to God. The seer can only maintain an epoche about God, He can enjoy Him in silence without characterising Him by words.

The name of God or Śabda is the symbol of ultimate reality. It performs the function of a schematiser between the Nirguṇa and the Saguṇa. In fact, Śabda may even be taken to be the ultimate reality— the Noumenon itself. Śabda or the word is the highest reality, both epistemologically and metaphysically. It ramifies itself into different existences. This is the doctrine of sphoṭa. Sphoṭa is what bursts forth. It is from sphoṭa as ultimate reality that all the existences in the universe spring There is a mystical significance to sphoṭa, which Pāṇini the great grammarian alone could recognise, observes Prof. Ranade.

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1. Vedanta, the culmination of Indian Thought. p. 68
2. See ibid p. 73

God is the protecting centre of the universe, the great centrifugal and centripatal reality which sends out and draws in, all existence in the world according to its laws. God is to be regarded as all-inclusive and all creation is an emanation from him. Physical and moral evil have e place within God though the responsibility for them rests principally on the autonomy conferred by God on the self. The laws of man-made morality are not applicable to God. God can afford not to obey the dictates of moralite because probably He is a supermoral being, The ways of God in creating the world are mysterious. The world is a mysterious mode of God, This may be termed Vicitravāda.

Relativism has no application to divine life, while its proper sphere of applicetion is only the phenomenal or ephimeral sphere. The world is ephemeral, it is Aśvattha, i. e. which does not last till tomorrow. ephemeral things appear to be real under the guise of māyā. Prof. Ranade says that there is a moral principle in the doctrine of Māyā, which critics of the Māyā doctrine systematically ignore. The changing things of the world are useless from the point of view of the ultimate reality; but the finite itself points the way to the infinite. The doctrine of Māyā is not only an intellectual concept; it has a moral and spiritual import.

While analysing the problem of sinlessness and the vision of God Prof, Ranade says that the two are inter-dependent like the obverse and the reverse sides of the same coin and that neither could be achieved without the other. If at all, the two are achieved simultaneously.[1] This simultaneity implies the relation of reciprocal causality between them As one becomes more and more sinless one gets more and more of the vision of God and as one gets more and more of the vision of God, one becomes more and

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1. Pathway to God in Hindi Literature, P. 15

more sinless. Another instance of the doctrine of reciprocity of causation is the doctrine of Bandhutā. The doctrine of Bandhutā is to be found in the Brāhmaṇas according to which there exists an occult and subtle bond between a deity and certain things which are technically termed its Bandhus. Such an inward bond connecting everything with every other thing is an analogon of the doctrine of the reciprocity of causation.

Noumenally the selves are one though there is phenomenal disparity amongst them. Some philosophers hold the view that the soul is atomic or infinitesimal, while others contend that it is omnipresent or infinite. But Prof. Ranade sets aside the controversy by saying that the question of the size of the soul is off the point as the soul is to be regarded as having no spatial quality at all. He thus gives a coup de grace to the opposite theories of infiniteness and infinitesimalness. If the soul is both greater than the great and subtler than the subtle, how can it be said to have any spatial quality ? In fact it is to deny the spatial nature of the self that it is given contradictory attributes like Mahato Mahīyān and Aṇoraṇīyān.

Further, to talk of the soul's passing to movable and immovable existences is only a mode of speech. Transmigration from the ultimate standpoint is a mere illusion. From the intuitional point of view it is immaterial as to whether the self is knowledge or knower; for, the spiritual experience transcends the subject and the object as well as the relation between them.

Man is neither a free agent nor a bare automation in the hands of God; but he is an actor under the supervision of God and God assigns to him fruit according to the quality of his actions. Regarding the psychological states through which a man's soul passes, Indian Philosophy

talks of the first state as the bodily consciousness or Jāgṛti, second as the dream consciousness or Svapna, and the third as the deep sleep consciousness or Suṣupti; and beyond all bodily and mental limitations there is a fourth state, namely, pure self-consciousness or Turyā. If it is said that there is a state beyond Turyā, Prof. Ranade does not agree with it. He says that further positing of any state— call it either Unmani or Turyātīta— is only an unneeded venture in the region of the ad infinitum.

A soul whose true nature has manifested itself may be called liberated. There is no difference between realisation and liberation. Self-realisation alone constitutes the Summum Bonum or the highest good. What higher ideal than self-knowledge can there be if knowing Brahman is being Brahman? So far as the relation between the liberated self and God is concerned, three stages are indicated First the soul's identity with the Saguṇa Brahman, second the soul as reflecting the Nirguṇa Brahman and third the eschatalogical mergence of spirit with spirit to which the soul ultimately attains. We need neither say that the liberated soul is a physical metamorphosis of God, nor need we say that he fully mirrors the Absolute. On the other hand it would be perfectly legitimate for us to suppose that when the liberated self leaves the body it merges with the absolute spirit. This would be a perfectly scientific conception. There might be limitations of body and mind so long as the liberated man subsists upon earth and hence we might never fully identify him with God. On the other hand when the saint has left off his body, there is nothing to prevent his spirit from merging into the highest spirit. From that point of view Videhamukti (liberation at death) might be regarded as even a higher conception than Jīvan-mukti (liberation here and now) The conception of Sarva-mukti (liberation of all) is wrong. It breaks the law of sufficient reason. It is too much to

believe that when one saint is born the whole world is saved. In contrast with the conception of Sarva-mukti stands the conception of Ekamukti, liberation of one. Prof. Ranade strikes a new note in the doctrine which he calls Pariwāra-mukti. The Ekamukti and the Sarvamukti are the thesis and the antithesis of which the Pariwāramukti is the synthesis. The spiritual teacher liberates not merely himself but also his associates, Pariwāra. His associates in Leibnitzean fashion get the benefit of the spiritual vinculum with him.

The question arises : has the liberated soul to reap the fruits of his actions ? A distinction is made between Sañcita, Kriyamāṇa and Prārabdha Karmas. Sañcita is like a granary where our Karmas are stored. Prārabdha is that portion of Sañcita which has begun to yield fruit. Kriyamāṇa is that which is being done now. All agree that after realisation, Kriyamāṇa, ceases to produce any effect like a burnt seed. Sañcita is destroyed as a result of realisation. But philosophers differ as regards Prārabdha, some holding that the fruits thereof will have to be enjoyed even after realisation, while others holding that Prārabdha is destroyed as soon as there is realisation. Both views may be reconciled by saying that Prārabdha is not destroyed along with Sañcita but follows its natural course of yielding fruit; but it can be annihilated by God's grace if it pleases Him.

Prof. Ranade discusses antinomies which necessarily emerge in the formulation of certain metaphysical concepts As in Kant who pitted one argument against another and gave metaphysical antinomies, Prof. Ranade analyses five antinomies which he finds in the Bhagavad-gītā. He quotes stanzas from the Bhagavad-gītā giving opposite standpoints, the thesis and the antithesis, and then gives their synthesis, which is found in the Bhagavad-gītā itself. The

first antinomy concerns the personal or impersonal characterisation of reality, i. e. whether reality is personal or impersonal. The solution is given in the doctrine of transpersonalism, i e. God is neither personal nor impersonal but transcends both. The second antinomy is of the actor and the spectator. Is reality to be regarded as active or passive ? We have a reconciliation of the actor and spectator in the doctrine of emanationism in the sense that Prakṛti gives birth to all animate and inanimate existences, but it does so on account of the fact that God is its supervisor or Adhyakṣa and is responsible for its Sphuraṇa or stimulation. Dealing with the third antinomy of transcendence or immanence of God, the solution is sought in the doctrine of transcendo-immanence according to which God stands outside the world, but descends into it as an Avatāra or incarnation. The fourth antinomy concerns itself with the unreality of the world. The reconciliation is achieved through the doctrine of evanescence or the doctrine of Vyaktamadhya. Things come into existence and depart in a short while. We can not say that they do not exist. They exist, but only for a short span of time. They are only Vyaktamadhya, i. e. only the middle portion is manifest to us; behind them, there is infinity; before them, there is infinity. The last antinomy, namely of liberation through a series of births (Kramamukti) and liberation at death (Antemukti) is reconciled in the doctrine of liberation here and now (Jīvanmukti). The question of liberation need not necessarily be linked with the time of death. Even while living and though living one may be liberated, if one has realised God.

A distinctive feature of Prof. Ranade's philosophy is that he upholds the doctrine of approximation. The doctrine implies that achievement of perfection in any field is a never-ending process. The best example given in this connection is of asymptotes. We know from mathematics

that the base line and the curve of the hyperbola seem to come near each other. One may get an impression that they may meet nearby. But they do not meet in the finite space at all, but meet at infinity thus involving approximation to each other. Any process which takes infinite time to achieve the goal thus becomes approximation. Kant has used the concept in proving the immortality of the soul. Man, according to his theory, has both reason and sensibility. Now sensibility is to be eliminated, because morality is a life of pure rationality. But driving out the surd of passions is a never-ending process involving infinite time. The soul thus endures through infinite time according to Kant. The doctrine of approximation runs through the whole of Prof. Ranade's philosophy. In epistemology, there is approximation to divine self-consciousness as Truth itself, in metaphysics to divine self-consciousness again as Reality itself. In both the sciences it is the divine self-consciousness which is the goal, it being an epistemologico-metaphysical concept. If it is true that by the knowledge of Brahman one becomes Brahman, it is equally true that one has to become Brahman to know Brahman. None of these is purely a cause and the other purely an effect. There is reciprocal causality between them. The more one knows Brahman, the more one becomes It; similarly the more one becomes Brahman, the more one knows It. In Ethics man, being morally imperfect, has to strive after moral perfection. Attainment of moral perfection, as all approximation, is an infinite process. The same holds good in the realm of religion where the truth is: not perfection but progress, not realisation but approximation. The attainment of Mukti or liberation is a gradual process. It may come immediately if there is no impediment. Otherwise as the Bhagavad-gītā says, it may even be a matter of a number of lives. The doctrine of approximation has the advantage of steering

clear of both the evils, pride of perfection and lethargy of self-complacency.

Ethics

Prof. Ranade discusses the Categorical Imperative, Moralism, Supermoralism and Beatificism as moral ideals and reconciles them from the realisational point of view. He notices not only procedural similarity but also similarity of content between Kant and Gītā. The general formulation of the categorical imperative in the Gītā is: You ought to do a thing because it is your duty to do so. Then there are three specifications of it. (1) This duty is to be performed leaving away all attachment and desire for the fruit. This rule is applicable not merely to ordinary actions but even to holy actions. (2) The second specification is that we ought to do our duty skilfully and in a spirit of equanimity. (3) The third specification is the concept of Yajña or sacrifice. Yajña has got both a social and a spiritual value. Whenever we are doing our actions in the spirit of sacrifice we are freed from their contamination. A student of Kant will notice that Kant re-echoes the thought of the Gītā.

A discussion of different virtues and their classification as well as the determination of the cardinal virtue comes under moralism. In every one of his writings, Prof. Ranade has stressed the utter necessity of moral preparation for spiritual life. Man has to attain virtue and leave away vice and carry on the work continuously and step by step till his character is confirmed in virtue. The way of egoism is not the way of God. As long as there is egoism God remains far away. So the dictum: Egoism or God, choose.

Ungodliness is the root of all vice. God is the source of all virtues. God-devotion is the highest virtue man

is capable of. The whole catalogue of virtues like self-control, discrimination, patience, sympathy, benevolence purity, fearlessness or service are merely aspects of the supreme virtue of God-devotion and vices derelictions from this central virtue. All virtues to deserve the name must merely be the expressions of this central virtue Everything except the pursuit of God is a vanity. Our senses are extratropic and it requires a great moral and spiritual effort to turn them inward. Fine arts are a double-edged sword. They might help the moral and spiritual path as they might also excite sensual passions. The seeker must refuse to admit within his mind any idea except that of God A psychological help that is offered in this connection is to draw the mind continuously from the periphery towards the centre, until it becomes firmly established in the focus of consciousness. In other words we must 'attend' to the idea of God; for, attention is taking possession by the mind, in clear and vivid form, of one out of what seem several simultaneously possible objects or trains of thought.[1] Attention brings a thing into the focus of consciousness, pushing all others to the margin. But it is by no means an easy process. We have to strive hard to bring into bold relief one single idea in sufficient clearness. Out of a crowd of thoughts loitering in the mind, all except the name of God must be driven out by withdrawing attention from them.

Supermoralism means going beyond duality of good and evil which occupies a central place in ethics. Super-moralism is the result of devotion and God-realisation. It can not be achieved only by ethical and intellectual efforts. Prof. Ranade has considered supermoralism from the

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1. William James : Principles of Psychology Vol. I, Pp. 403-403.

point of view of Naiṣkarmyasiddhi and Nistraiguṇya. Naiṣkarmyasiddhi means rising superior to Karmas and Dharmas. It also means doing action with a spirit of detachment. The literal meaning of Nistraiguṇya is rising beyond the triplets of Guṇas To achieve this there are two ways, (1) Continuing to stay in the pure Sattva state (Nitya-sattvastha) and then destroying sattva by Sattva itself (2) Another way to reach Nistraiguṇya is Avyabhicāriṇī Bhakti. i. e. pursuing the path of one-pointed and unswerving devotion to God.

The highest moral ideal attainable by man is that of sthitap·ajña (equanimous man). In the Gītā doctrine of sthitaprajña we have a pecul·ar compound of all the three shades of the ethical theory — moralism, supermoralism and beatificism. Still beatificism is the main characteristic of a Sthitaprajña. It is because of beatificism that the Sthitaprajña loses the attachment to body and goes beyond duality.

Prof. Ranade's analysis of beatificism involves three states. (1) Touching God, coming into direct contact or communion with Him is the first element in beatification. (2) The second state is identification of saint and Brahman. Having become one with the Brahman, a man reaches the state of Nirvāṇa, the highest bliss. (3) Lastly there is the identification of the blissful state itself with Brahman. Bliss is Brahman. The axiological conception of bliss and the metaphysical conception of Brahman are the same. The identification of happiness with reality is beatificism. Instead of self-consciousness being the centre of reality, bliss becomes the centre. Instead of idealism we have beatificism.[1]

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1. The Bhagavad-gītā as a Philosophy of God-realisation, p. 224.

We may refer to the two theories of classical Vedāntic scholarship, viz. Jñāna--karma--samuccaya (both knowledge and action are necessary for liberation), and Jñānottara--karma (duty remains even after the realisation of the self). Prof. Ranade points out that both these controversies can be resolved by pointing out that Jñāna is not an event but a process. The proper meaning of Jñāna is illumination and not logical knowledge. Now illumination never comes finally and fully. We always keep making an asymptotic approach to illumination but never actually reach it. The question what action is ordained after attaining to illumination does not arise at all. Similarly as the process of illumination never comes to an end, how can there be a combination of Jñāna and Karma ? While we are on the way to illumination, we are free to do actions suited to our temperaments.

Prof. Ranade's reconciling tendency is again seen in his social ethics. The truest advice, he says, should be a combination of secular and spiritual work. We need not deny material welfare even if we persue spiritual welfare, and a true moral philosopher would be he who would reconcile in a proper perspective Pravṛtti. worldly prosperity and Nivṛtti, spiritual good. A saint who has realised God can not remain to himself, He has to come back to the succour of the suffering humanity.

A real welfare state is a society of saints. A saint belongs to the city of the spiritual world. He would not be satisfied with a mere cosmopolis but he must be a member of the theopolis. Here God is the supreme ruler and all beings, bound together by the spiritual tie, become equal and aspiring denizens, whose only vocation is to fill the world with the praise and glory of God.

Prof. Ranade's studies included subjects like rhetorics.[1] Of the three forms of meaning Abhidhā (expression), Lakṣaṇā (indication) and Vyañjanā (suggestion), he regards Vyañjanā the most fundamental process though it was not so regarded by traditional rhetoricians for a long time. Vyañjanā and Dhvani are related to each other as process and product. The Dhvani is a good rhetorical counterpart among the Alankārikas to the metaphysico-mystical doctrine of Sphoṭa among the Vaiyyākaraṇas and the Yoga philosophers. The three chief manifestations of Dhvani usually recognised are : Rasadhvani, Alamkāradhvani and Vastudhvani, having a psychological, a rhetorical and a metaphysical or mystical significance respectively. It might be noted that the Dhvani might produce in the mind either a particular Rase or a particular Alamkāra or the conception of a Vastu (metaphysical fact) or the highest Vastu (mystical fact) The Vastudhvani has been brought to a low level by the Nāṭyakāras or dramaturgists; they shut thsir eyes te its metaphysical, not to speak of its mystical significance.

The snumeration of the different Bhāvas (emotions) and the basing of different Rasas (sentiments) on them is a great achievement of ancient writers. Rasa has rhetorical, psychological and metaphysical or mystical aspects. The Rasa of poetry and even of spiritual poetry is but a faint echo of Rasa as God. The Bhāvas are related to Rasas as function to structure in modern physiology and are as superior to Rasas as Tanmātras to Pañcamahābhūtas in Sāmkhya philosophy.

Prof. Ranade examines the question of the number of ultimate Rasas and after examining the nine-fold scheme of

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1. Paramartha Sopan (हिन्दी) Appendix II.

the ancient rhetoricians, he puts forth a new nine-fold scheme of Rasas. The greatest defect of the traditional scheme is its non-recognition of Bhakti as a Rasa In the cabinet of the Rasas, Śānta is co-opted wnile Bhakti is rejected, which shows the depth to which human thought could descend. A god-less philosophy and a soul-less psychology are just prototypes of a devotion-less rhetorics. Prof. Ranade regarded Bhakti not only as a Rasa in its own right but also as the king of all Rasas (Mūrdhanyarasa). His nine-fold scheme of Rasas is : 1) Śṛngāra 2) Hāsya 3) Karuṇa 4) Vīra 5) Raudra 6) Bībhatsa 7) Adbhuta 8) Śānta and 2) Bhakti. All the Rasas are aspects of Bhaktirasa.

Religion

A systematic exposition of mysticism in all its aspects, nature and types of mystical experience, the faculty required for it and criteria to test its validity, its practical aspects, its aim and its effects, in a word the genesis, growth and culmination of mystical experience was a subject most dear to Prof. Ranade's heart. Mysticism denotes that attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God; it is a restful and loving contemplation of God, a silent enjoyment of God. According to him the attainment of Godhead is the only aim of man; hence he has discussed the way to it in his various writings. He speaks of the broad characteristics common to all people who have entered the spiritual path. The first is the question of incentives to spiritual life. Man falls a prey to illusion after illusion and remains blind to truth. The awareness of this makes him search for the underlying reality. The handiwork of God, either in the macrocosm or in the microcosm, fills us with wonder and awe, and a sense of determination for the realisation of the ideal. This would be the cosmo-teleological approach to God. The

ethical approach would be the consideration of the disparity between desert and fruit. It should be our concern as members of the spiritual world, so to feel and pray within ourselves that Providence may bring about an adjustment between merit and reward. Apart from consciousness of sin, old age, death and helplessness in life's experience, lead us Godward. Then comes moral preparation on which Prof Ranade lays much stress. Inculcation of virtue is a prerequisite for any advance on the spiritual path. Meditation and morality are the two poles round which a spiritual man's life should revolve. Then there is the relation between God and the saint which an aspirant has to establish. He puts before himself the example of the saints whom he has to follow. After this an aspirant has to tread the path himself before he is convinced about the reality of the experience of those who have gone before him. After having walked on the path for a long time with courage and confidence, he attains to the highest ideal.

The only means of realisation is meditation on God's name imparted by the spiritual teacher. Jñāns (knowledge). Karma (action), Dhyāna (meditation) and Bhakti (devotion) are not independent paths, but when combined, form the great pathway to God.

A question is raised as to whether there is any faculty in man by which the realisation of the self is attained. It is supposed that for mystical experience no separate faculty is necessary, but that intellect, feeling and will might suffice. This is wrong. A higher faculty is necessary; it is intuition. Intuition, far from contradicting intelligence, feeling and will lies at the back of them all.

The next important question which Prof. Ranade tackles is the validity of mystical experience. He is emphatic that

that kind of mystical experience must be invalid which does not tend to an intellectual clarification of thought. Another criterion of the reality of mystical experience is its capacity for the definite moral development of the individual and society. Similarly the life of emotions is almost a sine que non of mystical experience. In fact no mystical experience is possible unless we have a plenitude of finer emotions all turned to the experience of God. If we follow a definite path it will lead to its necessary consequences; therefore if we follow the spiritual path, its necessary effect, namely, spiritual experience will be a logical consequence. Hence spiritual experiences are not subjective illusions but objective truths. There is a wonderful similarity in the spiritual experiences of the saints of all ages and countries. This universality leads to objectivity. The necessity, universality and objectivity go to make the spiritual experience supremely compelling and valid.

Our God-experience must not be imagination, it must not be hallucination. It must be a veritable perception of God. There is a perfect parity between internal and external perception. It is only when the experience, namely, seeing the same form both inside and outside is attained, that the mind can be said to have realised the spiritual existence of God. This is the element of correspondance in mystical experience. As the mystical experience confers on the mystic happiness par excellence, even the pragmatic criterion of satisfaction finds a place here. If coherence rises to the level of transparent coherence where the knower, the knowledge and the known become one, it means that mystical experience involves an element of coherence also. Thus the modern criteria of

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1. Mysticism in Maharashtra, Preface p. (27).

truth viz., correspondence, satisfaction and coherence can also be applied to supersensuous experience. The surest criterion, however is the reality of the experience as enjoyed by the mystic himself. It is this personal divine aspect of a mystic's spiritual realisation which stamps it with a peculiar halo and worth.

What matters is the experience of the identity of self and God, not a mere assertion of identity. Expression presumes a duality; experience presupposes unity. Mystics are empiricists par excellence. The only difference between ordinary empiricism and such empiricism is that the former involves normal consciousness, while the latter superconsciousness.

Prof. Ranade's study of the Brahmasūtras enables him to find there three types of meditation— symbolic, qualitatives and unitive, i. e. Pratīkopāsanā, Guṇopāsanā and Ahaṁgrahopāsanā. Pratīka or symbol has its own significance. It stands for divinity. Avvaktopāsanā is very difficult at the initial stage, so some Pratīka, some Saguṇa object or some Ālambana (support) is felt necessary though it is to be transcented after some progress is made in the process of meditation. So we should not deride Pratīkopāsanā. But symbolic meditation is not the highest type of meditation. After all. a symbol is meant to lead us to the thing symbolised. Then there is Guṇopāsanā I. e. meditation on the qualities of God. When God is thought of as Saguṇa there is a mention of two kinds of qualities, positive and negative. A number of auspicious qualities are ascribed to God God is said to be bereft of all inauspicious qualities. As in the Pratīkopāsanā here also our eye should not be on the attributes as mere attributes but on the attributes as belonging to the substance, viz. God.

The third and most important type of meditation is Ahaṁgrahopāsanā or meditation on the self as God. This

is as difficult as it is important. As compared to Pratīkopāsanā and Guṇopāsanā this is rather abstract. The underlying philosophy of this kind of meditation is identity between God and self as distinguished from difference between them.

Prof. Ranade gives us another classification of methods of meditation in his book on the Bhagavad-gītā. The three methods are ideological, moral and mystical. Philosophers interested in the intellectual investigation of God may find the ideological method useful This method consists in the meditation on the different concepts of God, like Puruṣottama, Vaiśvānara and so on. Secondly there may be persons who would not believe in the existence of God. It is sufficient if they believe in moral values. They can meditate on virtues themselves. Such meditation and a life-long practice of virtues would prepare the moral background. The mystical method is suitable to any individual. It is practised by all great aspirants the world over. Here an earnest devotion to God or a complete surrender to the will of God is stressed. Wowever in the course of history, asks Prof. Ranade, has emerged successful except through an alliance with God ? Resignatien to God is the highest consummation for man.

Bhāva or an unexplained and inexplicable love of God is very essential for meditation. With one-pointed devotion the aspirant should meditate on the name of God. The significance of the Sabīja-nāma (the name that has the power of revealing God) is so great that it is regarded as a category by itself. Scientifically it has great potential spiritual energy in it. Concentration is not an easy thing to attain. Initially when one meditates, thoughts overcrowd in the mind of the aspirant and drown the name of God. Meditation should become a habit with us so that without much effort we should be able to meditate whenever we

want; and if we are fortunate enough to receive God's grace we may meditate at all times. Let there be awareness of God even while engaged in other activities. Repetition or Āvṛtti is a prerequisite in forming a habit. Meditation is not an event to be accomplished once and for all, but a process to be continued till death. We are advised not to make an exhibition of our meditation. In short we have to pursue the path of God (1) to the very end of our life, (2) without losing a single moment and (3) with a fully devotional attitude. This results in mystical experiences of various kinds. Man may make his own effort and yet it remains with God to crown his effort with success. It is the grace of God which supersedes any other source of strength which man may fondly cling to, in his heart.

Whatever a mystic experiences corresponds exactly to the stage of development of his spiritual temper and capacity. His spiritual status may be measured by what he is able to see. God-vision is accompanied by two seemingly incompatible emotions, namely peace and joy. Ultimate peace would be a higher category than joy; but that peace could not be attained except through joy. The aspirant achieves this peace and joy only after God-realisation. Peace does not lead to joy; but joy leads to peace and peace might be regarded as the apex of joy. When a man realises God he has a feeling of disgust for all worldly things. He attains to that particular wakefulness in God which puts an end to all sleep, sloth and stupour. It is only after God-vision that true Bhakti is attained Parābhakti is thus a result of God-realisation. By the power and grace of God all perils are warded off, and a mystic attains to a vision of absolute equality. It is again as a result of God-vision that one is able to solve the world-riddle. One then sees God as the centre of the universe. God is the natura naturans, the immanent and

energising principle running through all existences which have their own place and function in the scheme of the universe. Hence Prof. Ranade writes : Of what value would our God-love be to us unless it sees in every happening in history and in nature the beck and call of God and unless it sees the fruition of the logical law of Sufficient Reason in the mystical realisation of a God-centred optimism ? One more effect of God-realisation is that before any desire arises in the mind of the saint, it is already fulfilled by God. Liberation is not merely negative, i e , mere desirelessness; the positive content of Liberation is beatification, the mystic enjoying bliss. The total compound state of emotions which a saint enjoys while he experiences the sublime is a compound of reverence, fear, joy, wonder and love. The experience of the sublime also leads to moral purification. intellectual clarification and spiritual sanctification.

There is no end to philosophic constructions and each philosopher has his favourite theory about the nature of reality. The mystic may be a philosopher; but he is not necessarily so. His mystic experience is sufficient for his own elevation into Divinity; but if he philosophises he may raise thinking humanity into a divine Kingdom of Ends.

Exhortation to Spiritual Life

We do not know what accidents may befall us As birds fly away in various directions, so our wealth and wife and son will fly away from us. As soon as the bocy falls, the Self may migrate to a worse existence, for example, that of a hog or a pig ..... In thy previous existence thou hast suffered immense pain and it is only by exceeding fortune thou hast been relieved herefrom One's mother is of no avail, one's father is of no avail, one's sister and brother are of no avail, one's friends and wife and sons are of no avail. All these follow thee only if they derive happiness from thee.....Thou bearest their burden invain for the whole of thy life and they will ultimately abandon thee..... If thou wert to die at this moment, thou shalt fall off from God, as thou art centred on egoism .....Thou sellest thy body to him who gives food to thee. But thou forgettest God who has given thee birth.....Sinful and mean are those who follow sensual enjoyment, leaving God.....He, who wishes to have eternal happiness, should follow God, leaving away the company of men, which is the cause of sorrow.

—Sri. Gurudev Ranade

UPANISHADIC MYSTICISM– A REAPPRAISAL

—Dr. (Mrs.) Shubhada A. Joshi

Dr. Ranade's work is the presentation of Upaniṣadic philosophy in terms of modern thought.[1] He realised the Important place of Upaniṣads in the Indian philosophical thought and discovered that 'the Upaniṣads contained not one system of philosophy, but systems of philosophy rising one over another like Alps over Alps, and culminating in a view of Absolute Reality.....'[2]

The purpose of his book is threefold. As explained on p. 13 of the preface of the book, he writes ".....the two chief purposes of the work with which we have been hitherto concerned are to put into the hands of the Orientalists a new method for treating the problems of Indian philosophy, and into the hands of European philosophers a new material for exercising their intellects on. But these are not the only purposes with which the work has been written. The ultimate purpose of the work is the spiritual purpose. To that end everything else is subservient".[3] He further states, the trend of present volume is to show how all the teachings of upaniṣadic philosophy converge towards the realisation of the Mystical goal.

In this volume, he has not discussed about the nature and meaning of mysticism, nor has he given any comparative study of the mystic criterion of reality with those of the Idealist, the Pragmatists and the Realists. This is because

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1. Preface- p. 2
2. Ibid- p. 2
3. Preface- p. 15

he feels that the veracity, the truthfulness as well as the strength of any metaphysical theory is to be estimated by its power of making life more divine and therefore more worth-while living. He is of the opinion that the "consummation that the upaniṣadic philosophy affords is the realisation of the divine"[4] The Upaniṣads supply the philosophic foundations upon which the Bhagavadgītā, has erected its theory of spiritual activism. In either case, the mystical motive has been most predominant.

From the preface it becomes clear that for Dr. Ranade the spiritual mystical motive was more important. He has suggested that it is the last chapter of the work, which discusses the problem of self realisation is the important one. While discussing the problem of self-realisation or upaniṣadic mysticism, he has covered important relevent points such as the limitations of written or spoken language, in expressing the nature of ultimate, then the upaniṣadic division of knowledge into parā and aparā, the distinction between intuitive experience and mediate expressible knowledge. He has gathered various Upaniṣadic passages to explain the connection between Yoga and the mystic path of self realisation. The accounts of effects of realisation of the mystic as well as the reptures of mystic ecstasy are also rightly put forward to support that the highest aim was to realise the self. In keeping with the tradition, he has also described the qualifications required for self realisation, as well as the necessity of initiation by a spiritual teacher. It is the secret vailed knowledge, imparted with great precaution. Dr. Ranade is fully aware of this tradition and has described the need and necessity of such precaution.

What applied me most. is, hic interpretation, in terms oi Om. According to him Om is both the Reality as well as

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the method. The meditation by means of Om makes self realisation possible. In the pages to come I would like to put forward some further elaboration of Dr. Ranade's standpoint regarding Om.

I would also like to mention the humble difference of opinion. In the very first chapter, Dr. Ranade has given the classification of main Upanisads. Then he has proceeded to discuss those Upanisads one by one. It is the account of Chāndogya Upanisad and especially the story of Baka Dālbhya or Shauva Udgitha, which is referred to as 'one very good satirical piece'. He is of the opinion that, only chapter six, seven and eight alone are of philosophical importance.[5] The first and the second chapters reflect the Brahmanical liturgy. There is a small cosmological argument here and a little philosophical disquisition there; on the whole these two chapters contain only such subjects as the **significance of Om,** the meaning, the kind and the names of Sāman and the genesis and function of Om "

Dr. Ranade accepted that Upanisads express the doctrine of self realisation, and that they use symbols and impart knowledge under the veil. If it is also true that the Reality is realised and expressed as Om, and if the first and second chapters of Chāndogya, refer to the significance of Om, then the story also is the symbolic expression of Om and not only a satirical piece,

So let us start with the important central theme of Upanisads viz. Ātman, Prāṇa or Om.

Chā. Up. opens with the words ओमित्येदक्षरम् उद्गीथम् उपासीत i. e. It is regarding the worship of Om. In Chā.

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5. Ibid- p. 21
6. Ibid.

along with other Upanisads, Om occurs as a symbol of that supreme, which is beyond any expressions. It is also praṇava (Chā. 1, 5. 1.), it is Sāma (Chā 1. 6. 1), it is Āditya (Chā. 1. 5. 1). Throughout this Upanisad what is discussed is Om. This Upanisad is full of explanation (Upākhyāna) of Om. The explanation of Om is not only the subject of first chapter, but it is also the subject of remaining seven chapters.

Om is Prana : Om as it is the Supreme, highest is called Prāṇa. In 1. 3. 2 Prāṇa and Āditya are equated. It is said that both are the sources of heat (One provides heat to piṇḍa or individual and another to Brahmāṇḍa.) The Prāṇa resides in the sky of heart and is called Svar, so also Āditya resides in the sky and is called Svar. in 1 3. 2 of Chā. it is further stated that a sādhaka should worship Prāṇa as well as Āditya as udgirha or Om, In the description of supreme or the Highest as Āditya or Prāṇa, the underlying truth is piṇḍa— Brahmāṇḍa vāda or that microcosm is like macrocosm. It is the same truth which is made obvious in the 6th chapter in 'Tat tvam asi' or That thou art

In Chā, 4 3. 3. again Prāṇa is stated as supreme and the one which contains in it speech, eyes, ears and mind. Because during the sleep, everything goes to Prāṇa, it is called all-prevading (Saṁvarga). in 4 10. 4, in the dialogue between Agni and Upakosala, it is stated that Prāṇa is Brahman. Even while explaining the truth **'tat, tvam asi'** sage Āruṇi has used the metaphor of a tree. He said, the tree if struck on its trunk or branchss or roots does not die. It remains alive. But when the jīvā leaves the branches of the tree, the tree dies. So that which jīva leaves, dies. but not jīva itself. It is the subtle Ātman. It is the truth.

Nārada Sanatkumāra dialogue of 7th chapter also throws light on this. In 7. 15. 1 it is said Prāṇa is 'mother',

'father', and 'teacher'. This is because it is only Prāṇa which is the cause of description of persons as pitā, mātā etc It is Prāṇa which is the 'perceiver' the 'thinker', the 'knower'. It is further stated that the person who knows the true nature of self speaks like this due to his self realisation. So it becomes clear that Chā. 1, 5 1. says udgītha is Praṇava and 1. 5. 3. says Om is Prāṇa, and the later chapters eleborate the importance of Om as Prāṇa, Udgītha as Praṇava or Om. Reality is described not only in Chā. Up. but also in various other Upaniṣads.

It is Pranava- Udgīthha is said to be Praṇava. It is treated by the sages as the very essence of all Vedas. In Chā it is expressed in 1. 1. 2. as the essence of essences. रसानाम् रसतमः In 1. 1. 3. it is said, "It is this Om, which is the rasa of all rasas. It is supreme. It is worthy of worship It is the Highest, Supreme amongst all it is udgītha. So the ṛṣi has not kept it secret that Udgītha is Praṇava or Om. On the contrary from the very opening stanza the ṛṣi is narrating about Om or Udgītha. Even Gītā says प्रणवः सर्व-वेदेषु i. e. Om is the essence of all Vedas.

Om is the connecting link between the unmanifested supreme and manifested world. So it is both; as a letter it is manifested, yet its various meanings are unmanifested. It pervades the universe with the letters अ, उ, म and the whole is nothing but the Supreme expressed. It is the same truth which is stated in the etymology of Udgitha in Chā Up , by giving various unmanifested meanings of separate letters of Ut, Gi and Tha, & yet 'Udgitha' the whole is not mere aggregate of the letters. It transcends the meanings of letters, it is something more than the mere aggregate. What is that more is beyond expression. It is suggested by a half mātrā which can't be expressed.

Dr. Ranade also has mentioned various upanisadic passages to establish the identity between Om & Supreme. He writes, "The actual means of meditation which a spiritual teacher imparts to his disciple is described unanimously in the upanisads as being the symbol Om. It is also to be noticed that Om is described as not merely the supreme means of meditation but the goal to be reached by the meditation itself."[7] Dr. Ranade has mentioned passages from कठ, छान्दोग्य, मुण्डक and माण्डूक्य.

While describing माण्डूक्य account regarding Om, Dr. Ranade has referred to three and half mātrās of Om and has equated the half mātrā with turiya, which he calls the fourth dimension of psychology, and Ātman the fourth dimension of meta-physics.[8] He also quotes माण्डूक्य 1–12 as "It is described as neither inwardly. nor outwardly cognitive, nor yet on both sides together. It is not a cognition mass and is neither knower nor not knower. It is invisible, impractiable, incomprehensible, indescribe, unthinkable, and unpointable. Its essence is the knowledge of its own self. It negates the whole expanse of the universe and is tranguil and blissful and without a second.[9]

I would like to give some more explanation of Om as it occurs in Chā. as well as other upanisads.

It is Tajjalān— In Chā. 3, 14. 1 it is told that it is only Brahman, which is behind the creation, sustenance and

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7 A Constructive Survey of Upanishadic Philosophy, p. 333

8 Ibid. p. 335, 336.

9 Ibid. p. 336.

destruction. So it should be contemplated. In the same the sādhaka is advised to contemplate with peace. शान्त उपासीत. Why should a sādhaka be peaceful? Because everything is manifestation of Brahman (Sarvam khalu idam Brahma). But how to know that everything is Brahma? It is explained by the word Tajjalān. Tajja means created from, Talla means becoming one with the supreme and Tadana means moving because of that supreme. The तज्जलान् should actually be तज्जलानम् but sages and gods are fond of suggestive or परोक्ष language; so the half म is dropped and it became तज्जलान्. Even the same meaning is conveyed by udgītha. Ut + gi means loud chanting or the best praise, and its inner meaning is revealed by giving different etymologies of the word. Ut suggests creation, gi coming from the root गृ i. e. to swallow, suggests destruction and tha from the root stha suggests maintenance. Again to reveal the secrecy of udgītha, one story occurs in Chā. up. It tells us about the war between Suras & Asuras. Only when the gods recognised that the self is real Udgītha, they became victorious. In Bṛha. Up the same story is repeated, where udgītha is called dur as it keeps death away (1, 3, 9).

The war between Sura and Asura is not the historical one, but figurative and it is going on from ancient times in the body of all beings. What is suggested is Indriyas or senses can be destroyed by an arrow of sin. Senses are both good as well as bad. What is told here is senses and sensuous pleasures are not an end in themselves If one relies on senses, one is going to loose the final battle. If one has to win the final battle and sing a song of Śānti, then one has to rely on the knowledge of self, udgītha. Those who want to drink the nectar full of peace (तैत्तिरीय 1. 6. 2) should contemplate on dur or udgītha, from which mortality runs away.

It is the Highest knowledge :

It implies in it all the mystic experiences of sages. It contains in it the Divine messages of the sages. It is our duty that we should understand these messages and act accordingly. According to the upanisadic sages, Om is nothing but literary form of Parabrahman and the same truth is presented in different upanisads using various symbolic stories.

In Kenopanisad one such story is told. It again refers to the war of devas and asuras. In the war again devas are victorious, due to Brahman. Devas became proud of it and thought that it is their own victory. Brahman heard it and manifested itself in the form of yakṣa.....In the story it is further told that Agni could not burn even a smallest part of grass, nor could the Breeze move it. Then Umā the daughter of Himavān, told the gods about the secret of Brahman.

Bhāṣyakāras have said that this Umā is vidyādevi; the goddess of learning. But why is Brahmavidyā called Umā? The answer is परोक्षप्रिया इव देवाः The relevance of Umā can be revealed thus: Om is made up of A, U & M. If these three letters are taken in a different sequence viz U. M. & A and if taken in feminine gender we get the word Umā. That is how Umā is Om; Brahma vidyā, expressed in the symbolic manner. Another word for Om is Praṇava, which literally means best praise (Root nu – to praise, prefix pra added, meaning best praise). The contemplatation of this best praise or Praṇava is the inner aspect of Brahma vidyā and its utterance or japa is outer aspect of Brahma vidyā.

Now we may grasp the meaning of expression from Kena that after hearing Umā's speech Indra was enlightened.

It is similar to the expression viz Ātman is the lower Kāṣṭha and Om or Praṇava is upper Kāṣṭha and from these two araṇis the fire of knowledge should be created. It also resembles the Upaniṣalic statement प्रणवो धनुः शरो ह्यात्मा Om is bow Ātman is an arrow and Brahma is the target.

In Chā, yet another story occurs which sings the glory of Om. It says that due to the fear of death, Gods tried to hide behind the three Vedas, so Vedas are called छन्दस् i. e. secret place for hiding oneself. But death caught the gods here also just as the duck or crane catches the fish in water. So the gods took abode in the fort of Om and here death could not catch the gods, and gods became immortal. Those who contemplate on Om will be immortal and free from fear like the gods.

In this story it is suggested that even the Vedas do not have the power, which the Om possesses. It seems as if Vedas are ridiculed in the statement. Even in the Muṇḍaka Vedas and Vedangas are clasified as aparā vidyās, and Parā vidayā is called that due to which the one akṣara is known. Akṣara is eternal. That is why Gitā expresses it as ओमित्येकाक्षर ब्रह्म ।

Upaniṣads say that one may recite vedas or grammar or logic but if one does not know this one letter then he should be equated with illiterate person. Even in Gītā, Vedas are condemned as "Those who recite vedas may at the most reach heaven, but cannot obtain Mokṣa" or "Those who swim in the river of self knowledge, for them Vedas are like any ordinary reservoir" or "Vedas contain the mud of three gunas so do not intermingle in them" The real meaning of these expressions should be properly, understood. It is not the Vedas which are criticised but its literal or overt superficial interpretation is criticised, and

the hidden, secret meaning or Om is praised. In Rgveda sage Dirgha-tamas himself criticises Vedas. ऋचो अक्षरे परमे व्योमन् etc... It says that if one does not know the great syllable, on which the building of all the riks is erected, what he will do with Ṛgveda ? (witout the knowledge of Om). It means that Om is more important than Vedas as it is nearest possible expression of that Avyakta (inexpressible)

It is Anujnā— एषा एव समृद्धिर् यदनुज्ञा (1.1.8.) i. e. अनुज्ञा is autcmatically followed by prosperity and it is Om which is the abode of all prosparity. In Chā. occurs a story which infers the above conclusion in the 5th Adhyāya All different prāṇas i. e various powers of senses started quarrelling among one another. When the Chief Prāṇa started leaving the body. all the sense organs or the sub-ordinate prāṇas stopped functioning and they realised that Chief Prāṇa is the most imporant and supporter of all the senses. The body could function without Vāk as dumb, without eyes as blind, without ears as deaf, but without Prāṇa it could not survive. Because the power of different sensec is dependent on prāṇa these are also called praṇas Just as it is the final support of everything within the body it is the final support of everything in the universe also All the prosperity, all the power, all knowledge, everything is due to Prāṇa. It is this one which is शान्ति (peace) abode of all powers(विश्वेदेवस्– to use the vedic word), as wellas abode of आधिभौतिक आधिदैविक आध्यात्मिक plurality.

It is Aditi- In Kaṭha the abiding nature of Om or Prāṇa is explained as Aditi. In 4. 7. of Katha, Yama told Naciketa

या प्राणेन सम्भवति अदितिर् देवतामयी।
गुहां प्रविश्य तिष्ठन्ति या भूतेभिर् व्यजायत एतद्वै तत् ।

That which is originated from Prāṇa and therefore is the abode of all goddesses (i. e. all divine powers) and the one which manifests itself in the form of different animals by entering into their hearts, that one is Aditi, for knowing whom you have come to me.

The word Aditi is derived from the root dā. i. e. cut into pieces. Aditi is the one which unites the various pieces of the universe and gives it the form of one whole. It is that power, which resides in all the animals. Even in Ṛgveda 1. 89. 10. Aditi is praised as—

अदितिद्यौः अदितिरन्तरिक्षम् अदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातम् अदितिर्जनित्वम् ॥

The Vedic sages are eager to find out an answer to the question: "Who will take one to such great Aditi ?" They pray Aditi to take beyond jealousy and hatred.

Om is the final stage :- From the view point of meditation (Sādhanā) there are five different types of stages of self. The first is Annamaya. It is a very primary stage where Sādhaka indulges in various sensual pleasures and wordly experiences. But while experiencing all these, all of a sudden, he becomes aware of something beyond the sensual pleasures. It is the realisation of that Tattva, other than the worldly experiences and the sensual pleasures, which makes him more introvert and introspective.

But the inner realisation of Tattva is not clear at this stage. So he is led towards the experiences of Adhikāri such as sages and saints. It is the beginning of listening of Śabda-Brahma, the Śrutis, Smṛtis, Purāṇas etc. This makes the proper background for meditation or manana. It is मनोमय stage. At this stage a Sādhaka has to choose the right and suitable path for himself. The third stage is ज्ञानमय. Knowledge of that Tattva arises at this stage. The know-

ledge which is gained by sādhaka has to be used in the outer world. Abhyāsa is required in order to make it more and more perfect. This stage is necessary to eliminate ahaṁkāra. It is done by means of universalisation. As Tukārāma has expressed it : अणुरणीया थोकडा तुका आकाशा एवढा. i. e. I am smaller than aṇu and as big as sky. It is the universalization of knowledge gained, which is expressed in various Riks of Ṛgveda such as कृण्वन्तो विश्वमार्यम् It is this universalisation which is the source of Viśva bandhutā (universal fraternity). That is why sages say संगच्छध्वं संवदध्वं सं वोमनांसि जानताम्. It is also expressed in सर्वे अत्र सुखिनः सन्तु, सर्वे सन्तु निरामयाः. In the विज्ञानमय stage, all artificial barriers of caste, creed and race are broken and sādhaka thinks of universe only, and it leads to आनन्दमय stage. All these stages and types of self are expressed in various Upaniṣads. कठ in 3. 13 expresses it as "Vāk should be assimilated in mind, mind into knowledge, knowledge into great self and that into शान्त blissful self."

Om itself is the instrument, the path and the goal also. That is why all thoughts of Upaniṣadic sages are centered round Om. When Bāṣkali asked Bādhva regarding the nature of Ātman he answered by means of silence, but Bāṣkali could not understand it. So Bādhva told him, उपशान्तोऽयमात्मा. This Śānti or peace is liberation. It is the death of death मृत्योः मृत्युः.

The unity of Om and Śakti can also be seen in chapter 36, last mantra of Yajurveda. It says ऋचं वाचं प्रपद्ये, मनो यजुः प्रपद्ये, साम प्राणं प्रपद्ये, श्रोत्रं प्रपद्ये, i. e. I take rest in Vāk in the form of Ṛgveda, in manas in the form of Yajurveda, in Prāṇa in the form of Sāmaveda. It very much resembles

with Chā. account of Udgītha where Tha is called Ṛgveda, gi yajur, and ut sāmaveda. Udgitha is also explained as Vāk Manas & Prāṇa.

Dr Ranade is of the opinion that the first two chapters are relics or Brāhmaṇas. But as it is mentioned, the Upaniṣad opens with the उपाख्यान of Om or उद्गीथ. The story of बक दाल्भ्य is also symbolic expression of Upaniṣadic wisdom. To appreciate it fully we have to understand the close relation between upaniṣads and symbolism.

Upanisads and Symbolism : Vedas and Upaniṣads have three different meanings according to the tradition. One is ādhibhoutika i. e. of external world, second is ādhidaivika i. e. of divine beings and third is ādhyātmika i. e. of self or spiritual meaning. यास्क refers to these three meanings of Vedas. Yaska's expression यज्ञदैवते पुष्पफले देवताध्यात्मे वा, is explained by Durgācārya in his commentary on Nirukta. He explained it as 'knowledge of sacrifice is the flower and knowledge of gods is the fruit, and the knowledge of gods becomes the flower when the universal knowledge of self is the fruit. So both याज्ञिक and दैविक meanings are obtained automatically, as they are included in the spiritual meaning which is the final outcome.

The primary or outer meaning is always meant for preface, it is nothing but ritual or sacrificial meaning. It is the second stage or the knowledge of gods, which is the beginning of the journey on the path of spirituality. It is the esoteric meaning, which is meant for the elect.

That the Vedas have more than one meaning is recognised by Gītā (2. 41 to 44). It declares यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः । वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥

"Arjuna, those who are full of worldly desires and devoted to the letters of Vedas, who look upon heaven as the supreme goal and argue that there is nothing beyond heaven are unwise. They utter flowery speech, recommending many rituals " Here Lord Kṛṣṇa clearly refers to persons devoted. to the letters and not the spirit of Vedas. Thus he is condemning those who are interested in the surface meaning of Vedic ṛks. This is clear further when it is declared in 15. 15— वेदैश्च सर्वैः अहम् एव वेद्यो वेदान्तकृद् वेद-विदेव चाहम् "I am the only object worth knowing through the Vedas, I am author of वेदान्त and knower of the Vedas too.

In 13th century A. D. आनन्दतीर्थ मध्वाचार्य pointed out clearly that Vedas have three meanings. This stand is further reinforced by दयानन्द सरस्वती and Aurobindo. Shri Kapali Shastri has also held Madhva's interpretation in his सिद्धाञ्जन. According to Madhva the meanings are (i) as referring to the individual duty directly addressed, (2) as referring to the antaryāmi Viṣṇu and (3) its ādhyātmic interpretation.

The sages have taken this care to avoide the misuse of the secret knowledge. The ṛṣis were seers(कवयो मन्त्रद्रष्टारः). They were sages steeped in the experience of the ultimate and were intoxicated mystics. They spoke the secret words (निण्या वचांसि) which were meant for the initiated and not for profane. The ṛṣis thought that it is dangerous to impart such wisdom to ordinary and uninitiated. It was revealed only to Adhikāri i e. initiated. Dr. Ranade has also mentioned on pages-328 to 331 the importance of competent teacher as well as a worthy pupil qualified by virtues. He also has quoted a reference from Chā. up. where it is told that Brahma vidyā should not be imparted to any unworthy

pupil. Even though the wealth, full of the whole earth, is offered to the teacher, he should not impart the knowledge to anadhikāri. The sages were afraid of the fact that this knowledge or these occult powers could be misused, so strict secrecy was maintained and the knowledge was handed down behind a veil from master to disciple.

Yet another reason for the use of symbols is inadequacy and finitude of language. It is not only experienced by upaniṣadic mystics, or the mystics and saints all over the world, but even by the modern scientists like Neil Bhor. It has been made clear by Frijitol Kapra in his book the Tao of physics. Nāni Pālkhiwāla in his cultural heritage of India, gives various such parallels where language and empiricism have proved inadequate even for the modern sciences.

In 1. 164 34 of Ṛg. Dīrghatamas says that there are four types of vāk, the human speech belongs to the last type, whereas Vedic words belong to first category.

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणाः ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ।।

The first three are hidden in cave and unutterable, and it is only the fourth one which human beings speak. The first three are परा, पश्यन्ती मध्यमा and the fourth is वैखरी. So the attempt of sages is to express परा into वैखरी. That is why symbols are used. But the symbols, similies and metaphors have their own limitations, as they also belong to the finite world and can't express that unlimited supreme. The ultimate is inexpressible as यजुर्वेद 30. 19 declares अन्ताय बहुवदितम्. अनन्ताय मूकम् i. e. that which is eloquent is finite; that which is silent is infinite.

The revelation of symbol is left with Sādhaka only. It permits the interpretation according to every individual's

level of understanding. The full revelation and realisation of these symbols is possible only to the mystics, those who have reached the lofty spiritual level. That is why it is said ओमिति अनुज्ञाक्षरम्. That is how it gives permission to all possible interpretations and freedom of worship The meaning of मन्त्र is dependent on one's own ability, intelligence etc. This is revealed in a story of Bṛh. Up. where Prajāpati told the demons, men and gods the मन्त्र 'द' and asked to contemplate. For demons द was for दया, Men said that it stands for दान and for gods it was for दमन. Prajāpati accepted all these interpretations. Gods by introspection realised that even though they have all the virtues, they lack control or restraint of desires, Human beings found that they were greedy, and to give away the greedy nature, dāna was essential, and asuras realised that they are cruel, so required mercy to eliminate anger. That is how according to everyone's need and capacity, the symbolism of mantra is revealed. That is why various different interpretations of mantras are given and accepted in the tradition.

Just as the aim of the best education is to draw out and not to put in, or the function of excellent poetry is to make the reader read between the lines, the aim of symbolic expression of the mystic experiences is to allow each sādhaka to realise the end in his own way.

While discussing the all-pervading nature of Om, it is already mentioned, how by using various symbol and stories, the nature of Om is expressed. In Chā. uddālaka Āruṇī explained Śvetaketu the truth' tat tvam asi' by using various analogies, and metaphors. In Chā. itself Sun is used as Supreme. In Ṛgveda also Sun is the symbol of supreme. The symbolism is further made remote, by using horse as a symbol of Sun. In one of the upaniṣads a story

occurs, where Aśvinīkumāras were given the knowledge of supreme, and were told that if they impart it to others, their heads will be broken into pieces. So they imparted it with the head of horse on their body and it is called Hayagrīva vidyā. That is how Uṣas is described in Ṛgveda as Aśvāvatī, or Gomatī. it is not possible to explain all the Vedic symbols. It is already made clear that udgītha is prāṇa, is praṇava or ॐ. Let us try to find out the meaning of Śvan or Śvāna of Chā.

Baks Dalbhya and dog—symbolism :— The ultimate is symbolised by means of horses and cows or goat (Aja) etc. In Chā. some other symbols occur. In the story of Satyakāma it is told that he is imparted knowledge by vāyu in the form of Bull and even Brahman is called Bull (Vṛṣabha). The knowledge is also imparted by swans. The swans told Satyakāma, that light and its various manifestations in the form of Agni, Sun moon and lightening are part of Brahman. Even Vṛṣabha and Haṁsa occur as symbol of supreme in Ṛgveda. A ṛik in the 4th maṇḍala which speaks about the unity of Supreme is called Haṁsavatī ṛik. Swan is white and whiteness stands for Purity and Sat (Existence). In Chā. itself swans also occur in the story of Raikva and Jānaśruti (4. 1) A dialogue between the two Swans, makes a proud Jānaśruti aware of his limitations and swans lead him to a right teacher i. e. Raikva. So they are also the symbol of path.

Satyakāma was further enlightened by madgu i e. a crane. The crane told him about Prāṇa as part of Brahman. He said prāṇa along with eyes, ears, and mind form the part of Brahman. The same theme is explained in the story of quarrel between the senses and chief prāṇa (Chā), and we have already referred to it. So crane is also a symbol of knowledge. It is also vāyu as in 4. 3. 4. of Chā. it is stated that Vāyu and prāṇa are one. The name Baka

Dālbhya is significant, as he worshipped Om by means fo Prāṇa (Baka) and became chief amongst the sages of Naimiṣa forest.

Chā. 1. 2. 10, 11 & 12, reveal the symbolism of some names of sages. It is said Aṇgīrasa worshipped Om by means of prāṇa, and he was called the essence of body अङ्गानां यद्रसः Bṛhaspati by worshipping Om became the master(पति) of Great बृहतीवाग्भि बृहतीतस्या एष पति (1.2.11.) अयास्य worshipped ॐ & was called ths one from whose mouth prāṇa has gone out. Then Baka Dālbhya is mentioned. He warshipped Om and was called Baka, as crane is the symbol of Highest knowledge.

Now we may pass on to the symbols of dogs. The chief amongst the dogs is described as white one. So it is a symbol of purity. The dog or Śvāna has connection with vāyu. The word Śvāna is derived from the root 'Śvas' which literally means breathe; or swift moving or panting one, the strong breathe etc.

In Ṛg 1. 161. 13 Sāyaṇa explains the word S'vāna as Vāyu. He writes, "That which moves or breathes, in space or in sky is Śvāna and it is Vāyu. In 1. 179. 4. Sāyaṇa explains the word Śvasantam, as 'all powerful', 'strong in breath', 'Great Moving one' or 'one breathing in sky', i. e. the Supreme. Just as Horse is the representative of Sun, so also dog represents vāyu. Dog is the messenger, like Swans and Crane, of Chā. Up.[10]

In Ṛgveda, Saramā is the messenger of god, and helps them to search the stolen cows by Paṇis. The symbolism of dog as messenger is used in Ṛgveda where Saramā is the

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10. Even Christ is called the sheep or lamb of God.

messenger. It helps to search the cows stolen by the Panis. The Panis are asuras or evil, whereas cows are light, knowledge[11]. Dog as a symbol of knowledge also occurs in the pantheon of God Dattatreya. Four dogs surrounding Datta are symbol of four vedas and the vedic symbol of Light i. e. cow also accompanies him.

So the chief white dog is the vāyu or chief prāṇa, as Chā. 4. 34 equates the dog with vāyu. The chief prāṇa is always described as the supporter of speech, eyes, ears etc. Throughout Chā. up. wherever Prāṇa is mentioned as supreme it is always mentioned along with speech, eyes, ears and mind. So the other dogs looking at the white dogs may be treated as symbol of these. It is the chief prāṇa, surrounded by the subordinate prāṇas, is the topic of udgītha vidyā.

The dogs asked for food. But the food also is symbolic one. Because the food is asked from Varuṇa, Prajāpati and Savitā. Savitā and Prajāpati also are symbols of supreme or the Highest. The Sun is called Annapati. In the same Upaniṣad Sun is called the store of honey. The anna which is there in sun, is, figurative and the worship as well as prayer is connected with udgītha or Om, also suggested by stating that they uttered the prayer asking food from sun thrice. It is Oṁ which has three constituent letters, that is why Om is uttered thrice. So also this prayer is uttered thrice. The food in Śauva udgīthe may be understood both literally and symbolically. In the literal sense food stands for the primary condition of prāṇa, and is treated as necessary for the survival of prāṇa. In Chā Up. Kāpeya S'aunaka said "men eat food for the sake of prāṇa, who is chief amongst the gods, creator of the universe."

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11. The symbolism is revealed by Aurobindo in 'The secret of Vedas'.

So we may conclude saying that udgītha is Oṁ, is praṇava, Sāma, Āditya, Prāṇa etc. It is the central topic of discussion of all Upaniṣads as Dr. Ranade maintained. The only difference of opinion is regarding Chā. Up. where I would like to say that not only chapter six, seven and eight but also the first two chapters, including the story of Baka Dālbhya or S'auva Udgītha sing the glory of Om, udgītha or sāma.

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ORIENTALIZATION OF THE WEST

—Shri Gopalrao G. Arole

Swami Vivekananda was the first Indian Missionary, a great philosopher and mystic, who first impressed and established the Supremacy and prestine glory of India's Priceless Treasure of Spirituality, the message of the Upanishads, before the Parliament of world Religions at Chicago in 1893.

The Reniassance in the middle ages in Europe, followed by Industrial Revolution and Scientific Research in the West, gave rise to Atheism and Scepticism in the Western mind, which was aggravated by the economic prosperity established by Colonial Empires of Western powers all over the world. This helped the growth of utilitarian philosophy and atheistic secularism to divorce God and Religion from politics and public life in the West, to amass Imperial grandure without any ethical restraint or long – term philosophy of life as such for the basis of Western Civilization. Therefore, a Spiritual paralysis prevailed in the West, as observed by Thomos Carlyle and Decline of the West as forseen by Oswald Spengler.

However, it was Swami Vivekananda who was the first prophet to proclaim the ruin of Western Civilization in 1894 as under :—

"The Western Civilization will ruin itself within the next fifty years, if they are not mindful to shift the basis of their civilization to Spiritualism of the Upanishads." This prophecy was proved to be true by the two world wars before 1945.

Many Western Scholars and thinkers were also conscious of this want in the Western culture and Civilization, as expressed by them.

(A) Says Max Muller:—

"If one would ask me under which sky the human mind has most fully developed its precious gifts, has scrutinized most profoundly the greatest problems of life, I would indicate India. And if one would ask me which literature would give us back the necessary equilibrium in order to make our inner life more perfect, more comprehensive, more universal, in short more human, not only for this life, but for a transformed and eternal life, once again I would indicate India "

(B) A French Scholar, Amaury de Riencourt, observed in his book 'The Soul of India' as under:—

"The wealth of psychological insight revealed in the Upanishads is based on the most profound study and understanding of human nature ever achieved. No other culture but the Indian has ever probed the depths of the human soul as thoroughlly; no other culture has understood so much about man's unconscious, his dreams, his symbolism; no other culture has gone so far in establishing the natural co-relations between psychology and physiology." — Page 38 (1960)

"That Indian dialectics were not dynamic (revolutionary) but static (evolutionary i. e. based on Dvaita. Vishishta-Advaita and Advaita) in the sense that the Indian mind did not conceive that the dialectical development, in the sense of Becoming was creative. It merely uncovered the static Being that is ever there, the identity between Brahman and Atman; to see the coincidence that actually and timelessly is, and it is the sole Reality." (God-Atman, Tat Twam Asi)— The Soul of India, page 42

The western outlook is based on objectivity of God (Dvaita) and Eastern (Indian) out-look is based on Subjectivity of God (Advaita), which must converge in a functional synthesis, as propounded by the Bhagavad Gita more than 3000 years ago This is the essence of the Upanishads and Vedenta Philosophy.

The Indian mental process is therefore quite different from the Western. The Indians have understood, for instance, the nature of faith far more profoundly than any other people. Self-realization, the individual's spiritual progress is all that matters, and all props (pratimā) are welcomed at first, and then discarded. He wants to be (one with God) than to know. The wiser Indians have understood this better than the wiser Christians; they saw clearly that real inner progress signified constant changes of plains of consciousness rather than mere intellectual gymnastics. To the Indian, religion is an awareness of ultimate Reality, not a theory about it. The aim of religion is the actual realization of the devotee :—

Intuition of reality (Bramānubhava)

Insight into the truth (Brahmadarshana)

Direct perception of reality (Brahmasākshātkāra)

(भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ Gita 11/54)

The Specific profoundity of Indian thought is therefore out of reach for most foreigners, be they Asians or Westerners Indian philosophies are philosophies of transformation, whereas Greek and Western philosophies merely inform. We have got to become God to discover the ever existing Reality of God-Atman identity, which is there eternally. This is Sanātana Truth.

I could not believe that a French scholar, like Amaury de Riencourt, could follow these intricacies of Indian thought so accurately when I first read his book 'The Soul of India' In 1961.

However, it is a fact that many Western Scholars are transformed to appreciate the supremacy of Indian Spiritual thoughts because of the latest Scientific Research in the 20th Century, which has removed the Western atheism into unconditional acceptance of the Psychological methods of Yoga used by the ancient Rishis of India to realise the truth or Reality behind man and nature and confess the inability of Science to discover God or the creator of the universe. Therefore, Western scholars like Dr. Eienstine, Dr Arnold Toynbee and Philosophers like Pascal and Marx Plank have admitted the bankruptcy of intellect to know God and confessed that the future of humanity depends on Synthesis of Science and Religion.

What revolutionized The Western outlook is the latest Researches in Physics in 20th Century as under:—

1. The Quantum Theory in 1900 A. D.
2. The Theory of relativity in 1905
3. Theory of General Relativity in 1915
4. Theory of Indetermination in 1925
5. Science leaves all claims in 1927 to compete with Religious Faith and psychological methods used by the Indian Rishis to find the Reality by Self - realization.

So it was nearly after three Centuries of Agnosticism and Scepticism prevailing in the West, it was confessed by Arthur Eddington in clear terms as under:—

"Religion first became possible for a reasonable Scientific man about the year 1927. That 1927 has seen

the final overthrow of strict casuality by Heisanberg, Bhor, Born, and others, the year will certainly rank as one of the greatest epochs in the development of Scientific Philosophy."

—The Eye of Shiva (1980)

Thus what is now confessed by the Western Physics and Science in 20th century was discovered and realised by the ancient Rishis of India, as propounded by the Bhagavad Gita, which is a Philosophy of God-realisation, as confirmed by Dr R. D Ranade, and fully explained by him in his other books :— "Mysticism in Maharashtra" and "A Constructive Survey of the Upanishadic Philosophy."

Dr. Albert Einstine therefore remarked "Science without Religion is blind and Religion without Science is lame" So what the world needs today is Synthesis of Science and Religion for its peace and happiness.

The Vedic approach to life is most comprehensive as it is based on Four Purusharthas, which include Dharma, Artha, Kama and Moksha, and they are confined to Four Ashramas in human life. However, with my three world trips what I found in the West and developed countries is that they are preoccupied with Artha and Kama only as the main targets of life and, therefore, they are frustrated inspite of prosperity due to lack of Dharma and Moksha as the ideals of life too.

This is a perpetual need among all the nations advanced in Science and Technology to create maximum happiness of living. So it is the task of India to provide them Spiritual basis of life for Synthesis of Science and Religion to ensure peace and contentment which is missing even with economic abundance and prosperity prevailing in the West. In fact Sri Aurobindo predicted that India will be the moral leader

of the world." Rabindranath Tagore said, "India is destined to be the teacher of all lands."

India must therefore provide a Spiritual message to the World, which should be spread eternally by India's religious men and Scholars. This was also the last advice of Swami Vivekananda and Sri Aurobindo. Institutions like Ramkrishna Mission, Hare Krishna cult and Sant Keshavdas Vithal Bhakti cult in U. S. A. are doing this work for Orientalization of the West. This is the highest contribution of India's Culture to the human race.

HARI OM TAT SAT !

Academy of Comparative Philosophy and Religion, Belgaum

Quarterly Report

The cost of paper and printing charges have risen abnormally and therefore the annual subscription of 'Pathway to God' has been raised from Rs. 12/- to Rs. 15/- for India. The life-subscription will be Rs. 150/- in India instead of Rs. 125/-. The new subscription will be found to be still low as compared with the subscription of any other similar journal.

One trustee is electecl from the donor's constituency. The Board of Trustees took a decision on 3-6-1990 that the donor contesting the seat should be required to pay a deposit of Rs. 500/- with his nomination paper, and that if any donor contesting the election fails to get 10% of the votes, secured by the successfulcandidate, his amount of deposit should be forefeited to the Trust.

The Punya-tithi of Shri. Guradeva Ranade was celebrated as usual for five days from 2nd June to 6th June. During this period Prof K. S. Narayanachar, Dharwad, delivere fived lectures on "The Role of Shri Krishna in the Mahabharata". Type-script of the lectures has been received from him and arrangements will soon be made to publish these lectures. Prof. Narayanachar has depicted the character of Shri Krishna and others as disclosed in that great epic without deviation from the text. All the arrangements for the Nama-saptah and the lectures were made by the new secretary Shri Vasantrao Deshpande. He took all the care to see that the Sādhakas and the lecturer were not put to any inconvenience during their stay in the Gurudeva Mandir.

Prof. K. S Narayanachar suggested in his concluding lecture that there should be a good picture of 'Vishwa-Roopa Darshan' in the hall of the Gurudeva Mandir. Shri Digambarrao Vaikuntharao Pauskar, a spiritual person in Hindwadi, who attended all the lectures, welcomed the

suggestion and paid Rs. 1001/- (Rupees one thousand and one) on the spot to secure a good picture. We are grateful to Shri. Pauskar for his generous and spontaneous donation.

On 5th June, the Manager of this Trust Shri. G. V. Dharwadkar had an accidental fall from the local S. T. bus, and suffered fracture of the bone in his thigh. He was immediately removed to the hospital of the famous surgeon Dr. D. R. Chhatre, who made surgical operation on 6th June to set right the bone. Dr. Chhatre informed one of the trustees on 7th evening that the patient was improving and out of danger.

The following two persons have become life-subscribers of pathway to God.

(1) Swami Mukhyanavdaji, Belur Math
(2) Shri. G. S. Gannu, Bombay

Donations were received from the following persons:—

(1) Shri P. N. Munje, Dombivali Rs. 25/—
(2) Shri K. D. Khasnis, Paud Road, Pune Rs 1001/—
(3) Shri G. G. alias Dilipraje Patwardhan, Pune Rs. 1001/-
(4) Shri Vasantrao G. Deshpande, Belgaum Rs. 1001/—
(5) Shri V. K. Shanbhag Rs. 15/-
(6) Shri P. G. Joshi, Belgaum Rs. 20/-

We are grateful to the donors for their generous help to this public Trust.

We have recently published two books :-

(1) Mystical search for the Absolute :
Moti Lal Pandit Rs. 65/-
(2) The Glimpses of Shri Gurudeva Ranade :
Ed. Prof. B. R. Kulkarni Rs. 45/-

Subscribers of 'Pathway to God' will get these books with 20% discount, and if they send the net amount for both the books by M. O. or by D. D. in advance, the books will be sent tot hem by Regd. post at our cost. This concession will continue for a period of three months only.

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Founded by Gurudeva Dr. R. D. Ranade, (M.A., D. Litt.)

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Our Contributors

1) Prof. B. R. Kulkarni
8B, Pramod Society
Bijapur Road,
Solapur 413004

2) Dr. (Mrs.) Shubhada A. Joshi
Dept. of Philosophy
Bombay University,
Bombay

3) Shri. Gopalrao G. Arole
Gopal Sadan
273 Sadashiv Peth
Pune 411030

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